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It's easy enough to be pleasant
When life flows along like a song,
But the man worth while
Is the man who can smile,
When everything goes dead wrong.

To Our Subscribers—*Our subscribers are reminded to remit their subscriptions to the Hon. Managing Editor, Wealth & Welfare, Madras-Thyagarayanagar.*—Editor, W. & W.

EDITORIAL

Greetings 1958

We offer our Greetings to our readers for the New Year 1958 and wish them a prosperous and happy New Year.

The year that passed away was a Tedious, Tortuous and killing one due to the Taxation Policy of the Government causing miseries to people of all kinds in the country.

There was no peace of mind for the producer, manufacturer, distributor and the consumer, due to the illogical methods adopted by way of taxation.

Businessmen had undue restrictions placed on their freedom of action on one side and on the other to find ways and means of satisfying the methods adopted in realizing taxes.

There were difficulties for the people in procuring the very necessaries of life due to the rise of prices based on maldistribution and miscalculations.

The satisfaction shown on paper by the administration of having done their best has not filled the empty stomach of the starving masses.

Several problems of life soared high in the field of administration by way of being forced to hear the cries of insufficiency of wages due to the rise in prices.

The most loyal workers in business concerns, Government institutions and in Trades have had to cry for sufficient means to save themselves from starvation.

There was no reality in the methods adopted to know the feelings of the public as the Administration was mostly through paper based on building up files on red tapism method.

Due to want of personal contact and knowledge of the true state of affairs the workers and the public were forced to adopt methods of giving notice of strikes and non-co-operation.

It is unfortunate that the Ministers are either unable to understand the true state of affairs or their surrounding Secretaries do not appear to present the true state of affairs through their files of papers and notes based on them to catch the eyes of the Ministers.

With the ever-expanding Secretariats, the slow methods adopted which are foreign to any business concern the anxiety to add on to the resources of the coffers of the Government without regard to the inconveniences—avoidable—caused to the public, the Ministers could not—as surmised by the public—carry on their work efficiently.

The public cry does not reach the ears of the administration based on party Government.

A country based on and accustomed to democratic principles of yore, does not require administration by a party Government on Western pattern.

Democracy should not know parties and there should not be any party in Democracy.

What is good for the common man must be done by the Government which is not always possible for any party Government.

The Government do not allow equitable distribution of the necessaries of life and the soaring rise in prices is not controlled due to the threatening and vacillating policy of taxation.

It may be asked if it is not high time for India to change the system of Government by giving way from party Government to the National Democratic Government.

Mahathma Gandhiji was against the National Body of the Indian Congress being misappropriated by a Party. How can a Party Government that excludes several from the National Body of Congress be a Democratic Government?

If democracy should really come into being in India today, the National Congress including all parties should be revived.

Representatives should be elected from all sides based on principles and Administration should be in the hands of the Ministry formed on national basis and not from party politics.

Unfortunately the public were encouraged in the past to think on Provincial, Linguistic, Caste, and Class basis. Now the country suffers from the effects of such wrong policies creating innumerable hurdles for the administration.

What is required, in the light of the past suffering is food for all, clothing for all at a minimum cost from the New Year.

The wrong methods of giving and increasing dearness allowances and special allowances only go to increase the prices of the necessaries of life making it difficult for the class of people who are not getting wages or sufficient pension or without the capacity to earn their livelihood.

Such methods can only drive people to take to alms, beggary and adopting subterfuge and desperate methods to enable their body and soul to be kept together.

One century is over after 1857, the momentous Mutiny year in India. Should we continue the past methods of compulsion, taxation and exploitation?

A National Government should not in the name of a National language force on all by compulsion to adopt hastily the prescribed language, irrespective of the time needed for adopting the same.

The Congress wishes to do away with English which was forced on the public by compulsion in the past two centuries.

We required interpreters in every court and office to make the common man understood not knowing English understand.

Even today there are among the masses who are ignorant of English, because English was not popularised by compulsory education in villages. But still English came to stay on.

There are people grown up in English and with English, thinking in English, and they are the people to pass away in three to four decades.

Similarly some of them are at the helm of affairs in the public and Government administrations.

Should the selected National Language become popular and get stabilised, the methods adopted in introducing it should be slow, steady and satwic. People should not be made to adopt Hindi with tears.

There should be no enforcement by compulsion even in the least manner, since only obstruction will be created, as now seen in the several States.

Let those and the Government of India anxious to have Hindi as the State Language for the whole of India, have patience enough to adopt only such methods that will lay a strong foundation in villages, encouraging people to take to the study of Hindi.

If there should be opposition from several States with different languages to the compulsory adoption of Hindi as the official language, as we see clearly now, it is time for the Government of India to realize that their methods hastily and illogically adopted, have led the people in the States to think that the Hindi knowing people are trying to rule over non-Hindi knowing population.

The events in the past are responsible for this conclusion of the masses in the Hindi controversy.

In the past, English was compulsory for services and it was through English that people got jobs in the Services and the Administration.

The people do not want history to repeat itself through Hindi in the future.

India is and should stand for the National Language Hindi to spread and to be known to every one.

This should start from the cradle and not in the grave.

Slow and steady process of educating the children and those adults who are capable of learning Hindi only can make the Government succeed in making the people recognize Hindi as the National language.

In doing so, do not make it difficult for the existing generation feel embarassed and get exasperated by asking English to be eschewed from public institutions and business concerns.

It is only the slow and steady process that will succeed.

The anti-Hindi movement in Tamilnad should be studied psychologically. The Hindi protoganists should know that Tamil is claimed by eminent authors to be independent of Samskrit, which is the root basis of Hindi.

For those in South India who know Samskrit as a studied language and also use Samskrit words in daily practice, Hindi can be easily learnt, but for those unaccustomed to such learning and practice and using only Tamil and to some extent English, Hindi is considered to be difficult.

Compulsion will only make people adamant to resist Hindi.

An analysis in the examinations held by the Dhakshina Bharat Hindi Sabha will show which class of people are taking up to studies in Hindi.

If the leaders in South India consisting of an ex-Governor-General—the most prominent Congressman —a Vice-Chancellor of a leading University, an erudite scholar and an able Administrator and several other prominent people should come forward to oppose the abolition of English and the immediate compulsory introduction of Hindi as the official language they are practical, knowing the masses by daily contact as they do.

One disadvantage of locating the Government of India near the Himalayas surrounded by Secretaries disabling the Ministers from coming into contact with the masses in the Southern most corner of the Sub-continent of India is that the cry of the South does not reach the ears of those located in the Himalayas!

The year 1958 should not drive India to the desperate position of Pakistan, where Unity is still unknown.

The Government of India should not spurn the saintly advice of the elders of the South who know their people thoroughly, by making Hindi the compulsory official language, and abolishing English within the prescribed very short period.

The seed of Hindi must be sown in every garden of the villages, must be allowed to grow steadily and flower into a language to be adopted by the public cheerfully with pride and honour.

For real peace to commence in 1958 the Government of India should boldly step away from the rings of their Secretaries, make their Ministers study problems through constant contact with the masses.

Dearness allowance should be abolished. Prices of necessaries of life should be brought down to the level of 1938 and compulsion should be given up.

From President downwards every one connected with the Administration must be easily accessible to the commonest man in the country.

It is well-known that the North Indian method of offering worship is by embracing the idol.

The Government should realize now at least that the unsound Second Five Year Planning has been responsible for the present starvation, heavy taxation, cry of want, more and more, from all sides.

The present generation should not be embarrassed and hustled too much by way of sacrifice for the benefit of the far-away generations to come.

The expenses of the Administration should not be allowed to mount high and efficiency and merit should be the criterion for service. Caste inferiority complex encouragement should be done away with.

We pray that good sense may dawn on all to make India a happy and prosperous Home for all.

Peace ! Peace !! Peace !!!

HEALTH

AYURVEDA—THEORY AND PRACTICE

(*Continued from last issue*)

LUMBAGO

Pure Shilajit Treatment: Administer 4 to 8 ratties of pure Shilajit, morning and evening, with one pau of pure, cow's milk. Apply a coating of Shilajit over the affected part. Shilajit quickly reduces pain. Shilajit is powerful enough to cure the rheumatic affections of the bones even. This is a very effective remedy.

Fomentation with Castor-leaves: Collect old and new leaves and apply fresh cow's ghee on them. Mildly heat them over a gentle fire in an iron pan. When the leaves become hot enough, apply them to the affected part. Have a number of leaves and continue the fomentation for half an hour. Tie the hot leaves over the affected part. Then apply cotton fomentation over it. Cover the part well with a blanket.

Milk Treatment: Heat on a mild fire three seers of fresh goat's milk. Add to the boiling milk a tola of Pippal powder half a tola of Kesar and half a Masha of Sont powder. Remove the boiling milk from the fire and filter. Add sugar. Keep the milk in a lead coated vessel. Take this instead of the usual food, little by little, for the whole day. Do not take any other food. Continue this treatment for two weeks. This rejuvenates the tired nerves. It brings fresh strength to the body and cures lumbago without a trace.

SALTLESS DIET

(*Sri Swami Sivananda*)

The *Pathyam* or saltless diet was intended by our old doctors of antiquated ages for men of robust constitution, good physique, and an enduring frame, who were like Rakshasas. The *Pathyam* is no doubt of much use and advantage in certain cases. To cite an instance, in gout and rheumatism certain salts as urea and uric acid accumulate in the blood in enormous quantities. How to get rid of this excess of salts? Reduce your daily allowance of common salt, withhold it. Let the patient be put on saltless diet. The excess will be appropriated and made use of in the economy of nature. In these cases *Pathyam* is an incalculable boon and a blessing.

The native doctors of the present age have entirely failed to comprehend the spirit underlying it and as a routine treatment they prescribe *Pathyam* invariably in almost all cases. The men of this age, we all know, are puny, lifeless, living skeletons. To prescribe a saltless diet for a long period for men of such nature is really a torture. You must know that salt is an indispensable requisite to keep up a healthy condition of the body and the absence of it in food soon leads to a morbid state of the body. These native doctors are practising the ancient Dutch custom of killing prisoners guilty of capital offences by feeding them on food which contained no salt. But these poor innocent persons have not committed any serious crime at all, save that of contracting a disease, serious or otherwise,

SOME RULES OF HYGIENE

As laid down by ancient physicians of India

(*Dr. Lakshmi Devi Mirchandani*)

During the British rule in India we were hypnotised by the glamour of the Western civilization. We have imbibed a few of their good but many of their bad habits. Some habits, perfectly suitable for a cold country like England, become meaningless or even harmful when adopted thoughtlessly in a tropical country like ours.

With the regaining of the political independence, we should also shake off the mental slavishness and turn once more with pride to our ancient customs, based on an accurate and intimate knowledge of the country and the people for whom they were framed.

Ancient India realised that soil is more important than seed and hence laid a good deal of stress on positive health. Ayurveda, in an elementary form, was one of the compulsory subjects, taught in the schools. There-

fore these rules of hygiene were known to everyone and the more important ones actually attained the status of religious customs and were regularly and universally practised. Sushruta, Charaka and Vagbhata, some of the most famous Ayurvedacharyas, have laid down, in no uncertain terms, rules to regulate every aspect of one's daily routine, taking into account the seasonal variations and individual idiosyncrasies. But here are only a few rules applicable to everyone.

"Even at the risk of giving up everything else, you should protect your body: for, if your body does not exist, everything that exists is non-existent to you."

"For the protection of health and life, wake up at Brahmamuhurta *i.e.*, at about 48 minutes before sunrise."

From this, we may infer that people started their work at sunrise or immediately after, and one is asked to rise up early so as to go through the necessary ablutions carefully and leisurely. They, no doubt, retired for rest during the hot midday. We would do well to go back to this routine in all schools and as many offices as possible.

"Morning and evening the teeth must be cleaned without hurting the gums with an astringent, pungent or a bitter twig which is chewed at one end into a tuft."

No wonder, the Indians were once famed for their excellent teeth. But now the tooth-brushes have helped to bring pyorrhoea and caries to almost every house in India. Good deal of attention has to be paid to keep a tooth-brush free of germs and probably not 1 per cent of the users do this. Tooth pastes may be good substitutes for the natural medicinal juices present in the twigs but a tooth brush, however well-fashioned can never clean each individual tooth and interspace as thoroughly as a tooth stick can. If fresh twigs are not available dry ones may be used after being soaked in water for 11 hours. Ayurveda also provides excellent powders for polishing teeth.

"The tongue should be scraped with a silver or a gold scraper or a fine soft twig split longitudinally and about 10 inches long."

"The man who cleanses his mouth with oil (sesame or til) will be free of tooth ache. He will relish even sour things, can bite any food be it ever so hard. His throat will never be parched nor is there any fear of the lips getting chapped. His teeth will not be affected by caries and the gums will be strong." This is something altogether new to most of us and the application of oil to mouth sounds rather unpleasant but the benefit it promises is so good that the whole treatment seems well almost worth a trial.

"The mouth should be cleaned by gargling with cold water four, eight, twelve, or sixteen times after urination, defaecation, eating and brushing the teeth respectively.'

It is because they recognised the value of gargling as a preventive against infections that this custom was observed with scrupulous regularity. But, alas, the present-day table manners and the present-day bustle life, have banished this good habit.

"You should apply the cool and pleasant "Surma" (Collyrium) to both eyes daily. Once in five days or at least in eight days "Rasanjan" must be applied in order to induce free watering of the eyes. It must however be applied only at night as the eyes must not be exposed to the rays of the sun immediately afterwards."

The "Surma" (Collyium) is still in vogue among both sexes of the older generation and among the rural people of Bharat. Their eyes have a beautiful lustre and their eyesight too is better than that of non-users.

PHYSICAL CULTURE

"Strength is the foundation of health, hence promote it by all the means at your command."

"Just as a lion is not approached by minor animals, so also a gymnast is not approached by disease."

"Enemies are afraid of approaching one who practises physical culture regularly. Old age does not encroach on such a man easily."

"If a man performs physical exercises regularly, even unwholesome, over cooked or under cooked food gets digested.

What a correct estimate of the value of physical culture! And yet, it was not practised indiscriminately as is done now in the schools in the form of drill at all times of the day. They knew that.

"Age, strength, constitution, country, time, season, and diet must determine the amount of physical culture or else the result will be disease."

There can be no better system of physical culture than the Asanas and Pranayams, once practised universally in India.

"After the exercise, the whole body must be massaged firmly and yet soothingly."

Abhyangam i.e., bath preceded by a massaged oil was a daily ritual.

"It checks old age, removes fatigue and body aches. The sight improves and the body gains weight. Sound sleep is induced and the complexion improves. The body gains in strength and in short, life is prolonged."

"You must apply oil more profusely to the head, hands and feet." And yet the modern people not only shun off but even remove the natural protective oils by soaps. In olden days, they used gentle cleaners such as fine powders of pulses, special earths, or the leaves or fruit which contain a frothy alkaloid when a stronger cleanser was required. All this is because we aped the Westerner whose moist and climate did not require the use of oils. Besides improving the complexion and circulation of the skin the daily massage has a definite beneficial effect on the body metabolism. It is certain that this simple process of putting a few drops of oil in the ear regularly will reduce the number of ear aches, as it helps the elimination of wax and at the same time prevents infections. Here is a common Tamil proveb—

"Pay your oil man and save your Doctor's bill!"

BATH

"A bath in a river is the best, in a lake is middling, a bath in a well (a small pond) is ordinary while a bath in a limited amount of water as by pouring water with a *lota* is useless."

An immersion of the whole body in cold water for any length of time is no doubt invaluable in a tropical country like ours. Hence, for the sake of those who were unable to bathe in rivers regularly, certain sacred days were fixed when it was obligatory for every one to bathe in rivers and sea. Bathing tanks and ponds were a prominent feature of many a private dwelling.

"Very dirty is the body with its nine outlets which throw out waste products throughout night and day; it must be cleaned by a morning bath daily."

This rule was so rigorously enforced that even a child would never dream of having its first meal of the day

without having a bath. The manual labourers were however allowed to have their bath at the end of the day, when their day's toils were over.

" Bathing the head with hot water is not good for the eyes. Cold water on the head is good for eyes." Let every one please take note of this.

FOOD

" The use of suitable food is the only means of promotion of health, use of unsuitable food causes disease."

Every one of the articles of diet is described carefully in Ayurvedic books and classified under one or other of the following headings, according to its effect on the body tissues as augmenter of Vata, Pitta or Kapha or according to its effect on ones character as Satwik, Rajasik, or tamasik,

It is interesting to note that they knew the special value of meat as a tissue builder and energy sustainer and that the flesh of chicken and some other birds was prescribed for increasing fertility. This explains why only Kshatriyas and Shudras, the two castes where manpower is all important were allowed to be non-vegetarians. Here is the model diet prescribed for all.

" Grain that ripens in 60 days, red rice, green gram, rock salt, amlaki (emblic myrobalan), barley, pure rain water, milk, ghee, honey, and green vegetables."

Milk, amla and ghee were given a very high place in diet. The first two were classed among jivanceyas or life-giving substances. In modern language we acknowledge them as being rich in vitamins.

Interesting to note too, is the fact that milk known to be the best of foods was eschewed like poison in acute fevers.

Time, season, mode of preparation, country, in relation to where it is grown and where it is used, constitution, state of health at the moment, must determine the suitability or not of an article of diet.

Full details are given regarding diet to be taken in each of the six " ritus " or seasons of India.

" Never take food within one yama (3 hrs.) of the last meal. This produces indigestion. Do not allow an interval of more that two yamas."

Eat suitable food, eat moderately, and eat proper time. Always control your Indriyas.

The depth of the knowledge of dietics both in health and in disease possessed by the older generation even to this day is truly astounding. Equally deplorable is the ignorance of the modern people. The remedy lies not in broadcasting dietics worked by Westerners for their country but in reviving Ayurveda, the Medical Science of the country. This article touches the barest outlines and is intended just to whet the curiosity of the modern doctors and stimulate thought. Even a cursory study of the ancient sciences will dispel their prejudices and shall give useful information.

The Public health officers, the custodians of nation's health, would do well to bear in mind that old customs must be proved to be harmful before they are given up for new ones. In fact research may be instituted into Hygiene according to Ayurveda and in consultation with the famous Ayurvedacharyas it may be possible to publish text books, suitable for use in schools.

CAUSES OF DISEASES

(SRI SWAMI SIVANANDA)

' *Ataymbupaanaadatisangamaachha*
divaachasupternisijaagaraachha
Atyaashanaanmootrapureesharodhaat
shadbhi kilaithaih prabhavanti rogaah '

The meaning of the above Sloka is this :—

Immoderate drink, excessive venery, sleep by day and wake by night, overloading the stomach, putting off answering Nature's call, these are the causes of illness.

Alcohol is a poison and proves highly deleterious to health by its injurious action on the liver, nerves, blood vessels and stomach

Sexual excess shatters the nervous system altogether. The passion wastes the nervous powers.

Sleeping in the day-time is unnatural and it interferes with the sleep that naturally supervenes after day's hard labour.

Being awake at night is a strain on the nervous system.

Overloading the stomach upsets digestion and causes loss of tone.

Failure to answer the calls in time poisons the system and exerts as bad an effect on the health of man as an obstructed drain or a sewer and retention of solid refuse of a town on the health of the community at large.

When the Dhatu and Rasa are disturbed,
When their equilibrium is upset,
Disease manifests.
The seven Dhatus support this body ;
They are blood, chyle, semen, etc.
Rasa is chyle ;
Vaishamya is disturbance.
When Vatha (wind), Pitta (bile)
And Sleshma (phlegm) are disturbed,
When their equilibrium is upset,
Disease manifests.
Pitta is Sattwa (fire) ;
Vatha is Rajas ;
Sleshma (Kapha) is Tamas.
This is according to Ayurveda.

THE THREE PILLARS IN AYURVEDA

(*Vaidya Bhaskara Ayurvedacharya Sri Satchidananda Maithani*)

(SIVANANDASHRAM)

Rishi Charaka has drawn our special attention to the three important pillars of the body. They are food, sleep and Brahmacharya. All the three are very important for health.

Food is very important for the growth and maintenance of the body. For a child there is the mother's milk to live upon. Some months after birth the child begins to take solid food in addition to mother's milk. There are many schools of thought regarding diet. But simple, juicy, sweet, easily digestible food builds up the body and bestows long life. Rajasic and Tamasic foods like meat, eggs, etc., make the body weak and an easy prey to diseases.

Measured food maintains the body in good condition. It is said,

"*Ya eva dehasya samaavivriddhyaista eva doshaa vishamaa vadhaaya*"—those articles of food which go to build up the body when taken in abnormal quantities become cause for its destruction. The Sruti says, "*Yuktaahara viharasya*"—the food and recreation should be moderate. Food has very great connection with the building of body. In fact a man's nature itself is dependent on his food.

Rishi Charaka says :

Those foods, which do not upset the working of the organs and do not give room for diseases to make their appearance, they are fit to be taken. They build up the body and supply the necessary vitamins, and keep the body strong. The digestive fire remains active. The food is converted into blood and then to what is called the Ojas Shakti. It is this Ojas Shakti that is the greatest treasure of man. He can make himself strong and full of vigour and vitality. Such a man becomes famous in his life. He works wonders with the strength of Ojas or the power of Brahmacharya.

Sleep

The second most important pillar of the body is sleep. Sleep is considered to be evolved out of the power of Vishnu Maya. Sleep confers joy and happiness and the much needed rest. It acts as a tonic to the tired nerves. You derive new strength, vigour and rest in sleep. It removes the weariness of the hard day's labour.

In old age it is advisable to rest for half an hour after food, because the digestive fire is weak at this age. By sleep the old man finds it easier to digest his food. Much of the digestive process takes place in sleep at night.

Those who are not regular in their sleep, who go to bed at very irregular hours, they are subject to sorrow, and various other diseases. They suffer from Prajagar, torpor, swoon, fear, forgetfulness, head-ache, reeling of the head, etc. They also suffer from tastelessness, excessive flow of tears, weak digestion, pain in the eyes, pain in limbs, breaking of voice, pain in the body, etc.

Brahmacharya

The preservation of the vital energy (semen) is Brahmacharya. In Veerya there is a predominance of Sattva Guna (purity). With the preservation of Veerya, man attains power, glow in the face and keen memory. Veerya is the subtlest essence of food. By Veerya you can increase your life-span. Bhishma, a Naishtika Brahmachari (throughout his life), had death under his control.

By the preservation of Veerya you can keep up youth. You can have mastery over old age. You will be free from diseases. Loss of Veerya is the cause of many diseases, early death, loss of vigour, power and vitality. Such a man leads a miserable existence. He becomes unfit for this world and also for the other world beyond.

The power to contract and expand in the various parts of the body, digestion of food and all such functions of the body divine strength from Veerya. There is no part of the body where Veerya is absent. Just as butter is pervading the entire milk, just as sugar (sweetness) pervades the entire sugarcane, just as oil pervades in seasamum seeds in the same way Veerya pervades the whole body. Pervading the entire body, strengthening it from within, Veerya protects it from all diseases.

MISCELLANEOUS

THE EPIC OF THE ANKLET

BOOK I—PUTHRAR

Canto I—The Wedding

Hail ! Glory to the Moon ! Hail ! Praise the Moon
That like our king's umbrella radiant shines !
Hail ! Glory to the Sun ! Hail ! Praise the Sun !
Which wheels along like our King's royal power.
Hail ! Glory to the Clouds ! Hail ! Praise the Clouds !
Which like our lord shower gifts on all the worlds !
Hail ! Glory to Puthar ! Hail ! Praise Puthar !
Which, like our King, is famous through the world.
It, like the Himalayas or the hill
Of sage Agastya, is bright glory's home.
There dwelt in that rich seaside town, a prince.
Of merchants whose young daughter Kannaki
Fair like a golden creeper crowned with blooms
Was bright like goddess Lakshmi on her throne
Of flowers, and pure like chaste Arundhati ;
Another merchant prince's gallant son
Kovalan by name, was handsome, bright, and strong
The maidens of the town, whom he approached
And passed with worldly gait in gladness said ;
" Oh ! he is like God Muruga the bright ".
Their happy parents wished to see them live
In wedded bliss. They maidens sent to bid
The guests to come for the wedding of the pair,
The drums were beaten and the conches blown.
Beneath a canopy of sky—blue silk
Bedecked with pearl festoons and pillars bright
With fine encrusted Gems. That day the Moon
Went round his favourite star bright Rohini,
And Kovalan went round the nuptial fire
With Kannaki, he radiant like the moon
And she as fair and faultless as the star
Arundhati. Oh ! what a joyful night !
Fair maidens floral tribute brought and gave
And waved incense and camphor's holy flame.
The bright *Paligai*[1] pots with tender
Of grain betokened fruitful orion.

Canto II—Koval the husband

The merchant Kings of far-famed great Puhar
Had wealth and power that rivalled those of kings.
All kinds of fine rare merchandise
Came therein lordly ships from distant climes.
Or were by land routes brought in caravans.
The city with its varied pleasures sweet,
And pure and lovely maids and noble men
Looked like the famous Uttara Kurul land
Where dwell the God-like men with puissant power
And splendour earned by penance true and pure.
In their bright mansion upon a bed of gems
In joyance sat the handsome Kovalan
And the fair Kannaki. The southern breeze
Caressed them with its sandal—perfumed touch
And brought the fragrance of Ambal flowers,
Of close—pettaled Kuvalai blossoms bright,
Of half—blown lotuses with humming bees,
Of golden champak blooms that seemed to seek

([1]*Paligai* pot is a pot wherein paddy etc., are put in to sprout as a symbol of a fruitful marriage.)

Kannaki's fingers soft to deck her hair
By weaving them into a garland bright.
The happy pair sat on a terrace high
Beneath the silvery radiance of the moon
And felt the power of Cupid's darts of flowers.
He painting on her breasts the sugarcane
And Kama Valli, thus with speechless speech
In sweet symbolic language dalliance sought.
They looked like Sun and Moon shining side
By side. He wore a jasmine garland bright
And she a wreath of charming kalunir blooms.
The wreaths got linked in their close embrance.
Kovalan then said to his beloved bride!
" Lord Siva has his shining—crescent given
To thee as forehead bright, as you and moon
Were born as twins. The formless God of Love
Did give his sugarcane bow to thee to form
Thy brows, because the vanquished must his aruns
To victor give. And Indra great to thee
His thunderbolt did give to form thy waist
Because thy birth preceded nectar's birth
The six-faced God has giv'n his lance to thee
To form thy eyes to cause me dire distress.
The peacocks put to shame by your bright frame
Have hidden themselves in the woods. The swan
Hath hid itself 'midst to the lotus blossoms white
As it has seen the soft and lovely gait.
The parrots fair that lisped in accents sweet
Are silent in their shame whene'er you speak
In voice as sweet as veena and the flute
And pour ambrosia into joyful ears.
They love to perch upon thy fingers fair
And feel the magic rapture of thy touch.
What need of jewells has thy shining frame
Except the *tali*[1] pure? What need of flowers
Except a few to deck your tresses dark.
No paste of musk need you smear on thy frame.
Upon thy swelling breasts enough it were
To paint in sandal paste bright jewel forms.
Why burden thee with heavy jewel's bright?
O purest gold! O bright and radiant pearl!
O faultless fragrance sweet! O sugarcane!.
O honey sweet! O beauty far above
Our reach! O nectar sweet bestowing life!
O born in noble line! Are you the gem
Not born in hills? Are you the nectar sweet
Not sprung from sea? Are you the symphony
Not rising from the fair sweet-stringed lute?
O girl with dark and flowing tresses fair"
With such love's prattle sweet, the bridegroom spoke
To his young blooming bride day after day
In deep delight in their new princely home,
They like God Kama and his goddess bright
Enjoyed the highest bliss that earth would give.

Canto III—The Dancer

Descended from the line of nymph Urvasi
Fair Madhavi, bright, lissom, shapely, fair,
Was mistress of the art of the song and dance.
She careful training had for seven years
In those mind-stealing arts and fit because
Her skill before the sovereign to display.
Her dancing master knew the too great schools
Of dancing well with all its dwerse modes
Of rhythmic movements of the frame and limbs,
And gesture—language and the beats of tune.
He know when one arm and when both the arms
Could well be used to body forth the hear
The feet eloquent spoke with anklets sweet
The rhythms which surged in tumult in the heat.
Her music master was an expert great
In flute end lute and in the beats of tune
And in rich vibrant voice and could play well
Or mrudanga[1] the rise and fall of notes
In gentle cadence and with swelling sound.
With both of them in sweet harmonus work
The great song master wrought his lyric joy
In trueful forms attractive, intricate,
The flutist playing on the heavenly flute
Now followed and now led the songster's song,
And showed the utmost range of human skill.
In linked and well-unblended symphony.
The master of the lute of fourteen strings
Flung forth his interlaced witchery
Of high and middling and soft gentle notes
The stage was set in true accord with rules
And lit by lamps so set the shadows dark
Ne'er fell upon it. And the single screen
And double screen were set to charm the eyes.
And pictures bright and floral garlands of fair
Were everywhere. The talaikol[2] was cased
In purest gold aspiring with all gems,
The dancer bathe the *kol* in waters pure,
In golden pitcher brought, decked it with flowers,
And took it in procession round the town
And then installed if in its wonted place,
And prayers were offered for virtue's triumph
And swift downfall of vice in all the realm.
Then Madhavi her dance began in perfect atone
With far-flung music sweet from lute and flute
To which response in harmony was given
By sweet mridangam and by pot. The dance
Held all the hearts and eyes in rapture's thrall.
They looked an animated creeper made of gold.
The King gave her a garland fair as meed
And further gave abundant gold to her
As daily wage. She had the garland hawked.
It was purchased by handsome Kovalan
Who thereon fell a victim to her charms
And thus forgot his home and Kannaki.

Canto IV.—The Evening Idyll

I do not see the mighty sun who ruled
The day and flung his golden rays abroad
Nor do I see the Moon who bathes the world
In his cool rays: The sea-girl Earth is said
As her bright Lord the Sun hath gone away.
Her face is pale, her eyes are wet with tears.
Just as with aid of rebels foreign chiefs,
Come in and win the land when lawful kings

([1] *Tali* the gold decked string tied by the bridegroom around the neck of the bride.)

[1] The Indian drum.

[2] A stick.

Are absent, Evening come with gift of grief
To chaste and lovely wives and gift of joys
To faithless women sporting with their lovers.
The cowherds sang *mullai* songs on flutes,
The bees did loot the honey stored in flowers.
The gentle southern breeze newbore away
The fragrance of the blossoms its wings
The maidens now illumed their household lamps
Now shone the crescent moon in waiting skies—
The bright ancestor of the Pandya Kings
Who albeit their youth defeat their foes—
And drove th' invading chieftain Evening
And spread his milkwhite splendour all around.
And Madavi with loosened girdle bright
And slipping silken garments on her couch
Bestrewn with flowers went with her lover there
To take the air upon the terrace bright
Lit by the moon. And other loving pairs
As well were there in fondling union sweet.
But Kannaki was lone and sad at heart.
Her anklets left her feet. The girdle
Was flung away. She had no jewels on
Except her *tali* pure. Bollyrium black
Was stranger to her eyes. Her forehead bright
Was bare. Her hair no imigrants knew
And she was loosely clad in shabby dress
And other chaste wives too were lone and sad
And pined upon their lonely beds in grief.
All through the watches of the night, the notes
Of birds and fowl were flung. It seemed to all
Therefrom that lover Cupid held his sway
With his sugarcane bow and flowery shafts
O'er all the realms that night, till radiant dawn
Asserted over earth again her sway.

Canto V—Indra's Festival

And soon the sun poured o'er ocean's edge
And saw his bride the Earth with sea as robe
And hills as breasts and rivers bright as wreaths
Of flowers and serried clouds as tresses dark.
He flung away the enveloping gloom
The city throbbed with full rich life again.
The foreign merchants near the harbour dwelt,
The hawkers sold in streets strange performs sweet
And flowers and incense sweet and silken cloths
And gold and gems. And other traders sold
Grain, oil, salt, fish, and betel leaves,
And vessels made of copper, brass and bronze
Abounded there. Nay, gold and silver vessels bright
Were stored and charmed the seeing eyes.
And jewels bright of cunning workmanship
And lovely patterns flashed from many shops.
Musicians, sculptures artists, poets filled
The spacious town and spread its fame abroad.
The streets were broad and soft and watered well.
The warriors strong kept watch and ward and kept
At bay all foes who looked with wistful eyes
Upon the town.
One day a sacrifice
Was made in honour of the guardian God
Sent by God Indra, Supreme Lord of Gods,
To watch and bless the city and the king.
And once upon a time Tirumalavan
The king, marched north and spread his mighty reign
And carved his tiger emblem on the rocks
In the Himalâyan hills. The Northern kings
Him suzerain hailed. The king of Vajra realm
A pearl company as tribute gave.
The king of Nagadha his audience throne
As tribute gave. The king of Avanti
Gave a lovely arch as his tribute.
All these were placed together. It was there
That sacrifice was offered.
There were other spots
Which were of note. Of any thief did steal,
The guardian god would make him
With stolen bundle on his head without
The power to leave the spot. There was the lake
A bath in which arrived all the ills of fish.
There was the altar where was had the cure
For madness, poison and diseases dire
And where four roads did meet, a demon roared
And said that he would bind with powerful ropes
The sinful men wbo broke asceticism
Deceitful wives and bustful faithless men
And ministers disloyal to their king.
And those who bore false witness in the courts—
And then devour them. There was the statue nigh
Which wept when kings declared unjust decrees.
Thus Indra's sacrifice was well performed.
To bathe his image bright in worship pure
One thousand kings and eight pure water brought
From where the Kaveri doth meet the sea.
In Siva's shrine and in Subramania's shrine
In Balarama's temple and in Vishnu's shrine
Was worship offered as in Indra's shrine
The sacrifices were performed aright.
The holy scriptures which the divine grace
Proclaimed were read. And all day long
Was one delicious music festival.
Throughout the day of Indra's festival
The lovers—Kovalan and Madavi—
Were full of joy and loves sweet dalliance
And in the company of the other youths.
And their young sweethearts. One young lover said;
" Has Moon in fear of Rahu's[1] malign night
Become on your face hid by the cloud of hair
And with two fish in paint by way of eyes?"
Another said: "Does Cupid, who was burnt
By fire from 'twas eye, rebirth seek
By drinking nectar from the lunar cup?"
A third youth said: "Hath now the lotus flower
Been changed to too dark Kuvalai flowers
On each side of the Kumila flower"
Another said: "Has death his dreaded form
Abandoning assured a girl's sweet from
With smiling looks and soft sweet lute-like tones?"
Such was the festival. Fair Kannaki
Felt throb of her right eye while Madhavi
Had that of her left eye and felt delight[2].

(*To be Continued*)

[1] Rahu—a demon who is supposed to cause the moons eclipse.

[2] For women the throbbing of the right eye is supposed to be a bad omen while the throbbing of the left eye is a good omen.

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